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THE LYING SPIRIT

In the Mouth of the

False Prophet

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Made manifeſt,

Who ſeeks to pervert the right way of the LORD, and openeth his mouth againſt the Lord of Life, and denies his Light within, as appeareth in a Book, Entituled, *The Doctrine of the Light within, the Natural Man, leading to eternal life, examined by Scripture-Light:* Set forth by *H. H.* which is owned by *HENOCH HOVVEY*, called a *BAPTIST* in *Lincolne*, for whom it is printed, and by him diſperſed abroad.

Some things therein being here anſwered in the Light of the LORD.

With the Spirits Teſtimony to the true Light which every man that cometh into the world is enlightened withall, leading to eternal life, which hath unity with that Light and Spirit that gave forth the Scriptures.

Declared in the movings of the Lord for the *Truths* ſake, and that all deceit might be made manifeſt.

Now will I ariſe ſaith the Lord; now will I be exalted in the earth: Who ſhall ſet Briars and Thorns before the Lord in Battel.

By one who is a lover of all thoſe who love truth in the inward part.
W. S.

LONDON, Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Alderſgate*, 1658.

The Lying Spirit in the mouth of the false Prophet made manifest &c.

IN the beginning was all things created very good, in the wisdom of God, and he took pleasure in the works of his hands, and man was made Lord over them all, standing in communion with the life in God; he had authority to govern the Creation in the wisdom of God, untill the subtiltie of the Serpent overcame him, and prevailed over him, to turn his mind from the wisdom and life of God, into the earth, to feed upon that which the Lord had forbidden, where he entred into the transgression, and fell from the wisdom and life from which he received power and authority to govern and rule, and so the curse came over him, having lost his innocency, being subject to the Serpents subtilty, which he yeilded himself unto, to be guided by, and so was driven out from his place of excellency into the earth, to eat his bread in sorrow all the dayes of his life. *He that can read this, let him;* For that subtile Serpent which led into the transgression, leadeth still in the transgression all that yeild themselves to his enticements, and are taken Captives by him at his will, and so are led by him to oppose that in which Gods love is made manifest, to break his head, and to recover out of his snares: This being the great design of that roaring Lyon, to keep people in that which he hath led them into, and from that, which is to recover them from under his dominion; and this is that which was, and is an enemy to the righteous seed of God in all its appearances, through ages and generations unto this day, as is manifest in this generation of wicked and ungodly men, who in the envious spirit, sets their faces to do mischiefe, as *Henoch Howet* hath done, as his own words do manifest, who saith, *he having had much to do with a generation of men that held forth another doctrine of converting, or another means of convincing of men in their naturall condition, then ever Christ or his Apostles did,* and to prove this by Scripture

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ture light, as he calleth it, he names 2 *Tim.* 4. 23. but here he is not in the light of the Scripture, (his own language) for there is not such a verse as he hath named; and so he is here shut up, and let his mouth be for ever stopped in his ignorance, and blindness, who is charging a generation of men with holding forth some strange doctrine contrary to Christ and his Apostles, and hath no testimony to what he saith; and yet he tells us he is a labourer in a good Vineyard, and that he knowes the enemy now rageth more by delusions, then by open persecutions; these being the dayes (in which if it were possible) to deceive the very Elect.

Ans. *John* saw many deceivers entred into the World in his time, which was those that Christ Jesus said should come to deceive the very Elect, if it were possible; and hast thou been a professor so many years, and hast not seen them before these dayes? If thou hadst not opposed that by which all deceivers are made manifest, and in which *John* saw them, thou mightest have seen them many years ago, and thy self to be one of them, who speakes a vision of thy own brain, and not from the mouth of the Lord; and this is the doctrine which is contrary to *Christ* and his *Apostles*, and the enemy which now rageth both by delusions, and open persecution; for the spirit of delusion never ceased from persecution against all who bear forth a living testimony to the Gospel and the power of it, but was alwayes an enemy to it, and laboured against it, as thou dost, though thy labour be to no purpose.

Then thou sayest, thou hast taken it upon thee as thy duty to forewarn all men of that doctrine that teacheth men to look to the light within them for directions from their naturall condition all along, untill they come to that estate they call their perfection.

Ans. It is manifest from thy own mouth, that thy work was not wrought in God, nor thy duty in obedience to his movings, but taken upon thee in thy own will, and performed in thy own wisdom, which is contrary to all that are sent of God, & labours in his Vineyard, who do not take upon them any thing in their own wills, and call it their duty,

but waits on the Lord, to be obedient to his movings, to receive from him what is their duty to perform unto him; so the Lord gives forth his word, and it is declared in righteousness; but that which thou hast taken upon thee at thy own will and pleasure is all denyed, not being received from the mouth of the Lord; for thou who denyes the light within, and art forewarning people for looking to it, thou denies the Scriptures, and the spirits testimony therein, and thereunto; for *David* bare forth his testimony in the spirit of the Lord, *That the light of Christ enlightned the world, and in his light they saw light.* John *testified that Christ was the true light that lighteth every man that cometh into the world. Christ said he was the light of the world*; and if this thou wilt owne, which thou sayest thou art examining by, then shew who they are, and what sort of people that Christ doth not enlighten, and whether he doth enlighten people within, or without them, and where is his light to be looked for, and walked in, and prove thy self a labourer in Gods Vineyard; for all that were sent of God, and laboured for him, exhorted all people unto the ends of the earth, to look unto Christ and be saved, and to turn from the darkness to the light; therefore repent and be converted, that thy sins may be blotted out, thou who art in the Antichristian state.

Then thou sayest, thou wilt endeavor to shew what the enemy (which thou sayest is the light within) drawes people to, which is, to take counsel at a corrupt heart; and saith, It is evident, if they look to that which they call the light within, two things being in communion, a disobedient natural man, they are like to see nothing but ayrie notions, with spirituall working powers to delude within them.

Ans. Hast thou not made it evident, that the spirit of God liveth not in thee; and that thy body is not the Temple of the Holy Ghost, who knows nothing within thee to take counsel at, but a corrupt heart? Hast thou been so long looked at to be a teacher of others, and now brought to confess, that man hath nothing to look at within him but a corrupt heart? Hast thou then ministered from any

other principle, then from a corrupt heart? For ſhame give over deceiving people, and tell them plainly what it is thou takes counſell at, for ſome have ſeen thee, and withdrawn from thee, becauſe a corrupt heart is thy counſellor, which leads thee into all confuſion; for thou here talks of a diſobedient natural man, and that he cannot ſee himſelf otherwiſe, if he look to the light within, and yet thou talks of obedience to Chriſts commands and ordinances in another place; What is thy obedience performed in to Chriſts commands and ordinances, ſeeing thou ſayeſt that man is naturally diſobedient, and his heart corrupted, and nothing elſe to be looked at within him? Then hath not the Prince of the power of the Aire dominion over thee who ruleth in all the children of diſobedience? Conſider thy own words, and ſee if there be any thing in them beſides Airie notions.

Then thou ſayeſt, But if they will ſay, they have no communion with the Devill, or Prince of the Aire, then thou ſayeſt his deſign muſt needs be to bring them to conſultation in a heart that is deceitful and deſperately wicked; and being deceitful, it will offer darkneſs for light, and ſo unavoidably put them in danger of being deceived.

Anſ. Thou haſt unvailed thy ſelf to all the children of light, who reads thee, & ſees what thou art conſulting with, who denies the light and hates to be reformed by it, and deſpiſeſt the counſell of it, though it ſtand a faithful witneſs in thy conſcience to reprove thee of all thy ungodly deeds, which in the darkneſs is brought forth by thee, from thy wicked and deceitful heart which thou art conſulting with, being alienated from the life in God, thy fooliſh heart being blinded by the Prince of darkneſs, who hath dominion over thee; receive thy own words which thou haſt layd down, and then conſider what that is which makes the heart manifeſt, by which thou comes to ſee the heart to be corrupted, and the deſperate wickedneſs of it, and the danger of conſulting with it, and what it offers in that ſtate; ſubmit to that of God in thee, and own plainneſs of ſpeech, and thou canſt not deny but it is the light that makes all things manifeſt; for whatſoever doth make manifeſt

feſt, is light, *Eph.*5.13. ſo the heart being within people, the light which makes it manifeſt is there alſo, and ſearcheth the heart thorow all the corruption & deceit of it; for all things are naked and bare before it; and this is ſo plain that all people may know that there is that in them which ſtands a witneſs againſt all the deceit of their own hearts, and never doth conſent to ſin, but reproveth for it in the conſcience of every man, which is the light that Chriſt Jeſus doth enlighten every man withall; therefore be not ſtiff-necked and rebellious, but turn to the Lord God of Life and Power, and wait in the light which he hath enlightened thee withall, that thou may come to the knowledge of the glory of God and to feel his living Power mortifying ſin in thee, and creating a clean heart within thee, before thou talk of obedience to Chriſts Commands, and the Apoſtles practice; for until thou obey the reproof of the light of Chriſt within, and turn at the reproof of it, to be guided by it, thou knoweſt not the firſt Principle of the pure Religion, though thou haſt made a profeſſion many years, nor haſt not ſet one foot into the way of Chriſt, though thou imagine a long travel in it, & that thou art come to the end of it. So ſome of thy folly is here fully anſwered in few words and plainneſs, therefore ſilence fleſh, and contend no longer againſt that in which the love of God is made manifeſt to ſinners; and this I am made to teſtifie in the power of the Lord for the ſeeds ſake; and he that can receive it, let him.

Then thou ſaiſt, *If they would yet excuſe themſelves, and ſay they do not take counſel at their own heart,* then thou ſaiſt *it cannot be evaded; but if they look to the light within for counſel, they muſt needs look to their own ſouls.*

Anſ. If thou wert not altogether in darkneſs, thou mighteſt here ſee thy confuſion, who art endeavouring to forewarn people, and knows not of what, neither can ſhew diſtinctly what it is, but ſaiſt, *If it be not a corrupt heart, then it is a deceived heart; and if not a deceived heart, then it is their own ſoul:* How blindly art thou led from all light and truth! for if thou wert guided by the light of Chriſt, thou mighteſt have ſhewed in what a corrupt heart, and a deceitful heart differs, (if any difference be) and what the ſoul is,

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and in what part of man it is placed; for if thou knoweſt not this, then art thou wholly ignorant of all that which thou haſt been charging a generation of men withall; and all thy imaginations is denied, and thy confuſion and ſlanders is returned again unto thee, as dung upon thy face.

Then thou ſaiſt, *To look to the light within, leads men to look at a Judgement here in this life, and ſo takes off mans expectation from eternal Judgement; and this* (thou ſaiſt) *gives licence for luſt to rule, and is an invitation for the world to lye ſtill in wickedneſs, and for the Epicure to ſing a delightful ſong to his ſoul, Soul, take thine eaſe.*

Anſ. The Saints witneſſed the Lord come near to judgement, and every tranſgreſſion and diſobedience to receive a juſt recompence of reward; Doth not the Scripture ſtand a witneſs againſt thee? Did not *David* witneſs the Judgements of the Lord to be true? and *Moſes* witneſſed all his ways to be judgement; and was not this known by them in this life, which brought them to fear the Lord, and to depart from evil, and to ſtand in awe, and not to ſin? And doth this deny eternal Judgement? or give liberty for luſt or wickedneſs to rule? Or brings it not thoſe to ceaſe from the evil, whom the righteous Judgements of God takes hold upon? Therefore wo be unto all the Epicures who put the Judgement of the Lord afar off, and ſit down at eaſe in the fleſh, and makes their belly their god, minding earthly things, devouring Gods Creation to ſatisfie a luſtful appetite, and ſo treaſuring up Wrath againſt the day of Wrath, and revelation of the righteous Judgement of God, who will render to every man according to his deeds, when the Workers of iniquity will not be known by him, but muſt all depart from him into the everlaſting fire, there to abide under the eternal Judgement: Therefore I ſay unto thee, Repent, and ſink down under the Judgement in this life, that all ſin and tranſgreſſion may be judged out of thy heart by the light and power of Chriſt, that eternal Judgement be not thy portion.

Then thou ſayeſt, *That to look at the light within carries a deceived people for a ſelf-loving heart, and to an imagination of perfection, and that their mouths are full of curſing and bitterneſs,*

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and proud, and that their tongues proves them perverse.

Anſ. And here thou ſpeaks as if thou wert not to be controlled, but as if thy tongue were thy own, and there was no Lord to be over it: But that which thou ſlanders the truth with, is denyed, (that is to ſay) That any who are guided by Chriſt the Light of the World, do bring forth any of theſe things which thou falſly accuſes them of, but thou art ſeen and read in that which is eternal, to ſlander the truth with that which hath Dominion over thee; yet is the Truth pure, and all thy dirt cannot ſtain it, and all who live in it have a ſure defence and a refuge from this ſtormy tempeſt which the Devil hath raiſed up, even to ſhake the foundation of the righteous; but it is a Rock higher then all, and above all, which the righteous are ſet upon, and there ſtand in ſafety; therefore either prove thy words, that ſuch fruits are brought forth by thoſe who look to the light within, and are guided by it, or elſe own thy confuſion, and in it thy ſhame.

Then thou brings thy Reaſons why men are carryed headlong to theſe deluſions, and mixeth the Scripture with thy reaſon, ſaying, *It is evident from the Apoſtles Doctrine to the Corinthians, 2 Cor. 11.3. evidently ſhewing the cauſe to be Satans transforming himſelf into an Angel of Light*, and ſayes, *The word* Transforming *imports the carrying of himſelf through all forms as an angel or meſſenger of light.*

Anſ. The Apoſtles Words I own, and they ſhall ſtand a Witneſs againſt thee who denies the light by which he was guided, and ſo art gathering his words into thy Reaſon, but cannot thereby come into the life; and ſo thou reſts in the form, (out of the power) where Satan is transforming himſelf, as from thy own words, who ſaith he carries himſelf through all forms, then how canſt thou exclude him from thine? Therefore I ſay unto thee, and all who abide in forms with thee, Come out from him, for I deny both him and thy forms, that ſo it is plain from thy own mouth, that thou reſts in that into which Satan can transform himſelf, having the likeneſs, but is not the ſubſtance; and theſe are his Miniſters who are thus transformed by his deceitful working, as Miniſters of Righteouſneſs, though they be falſe Apoſtles,

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deceitful Workers, transforming themselves as the Apostles of Christ; if thou hast an ear open, thou mayest hear if these be not they who are labouring to uphold visible things, as thou hast done in thy Book, crying, The Ordinances of Christ, the practise of the Apostles, these are to be walked in, and so the imitation is taken up, and the visible thing is practised, as the Apostles of Christ, but the light, life, and power of God is denyed, in which they enjoyed the substance, which was sweet to their taste, who felt that the Lord was good; and this was not a thing visible without them, but enjoyed within them, which was the Bread of Life, and Water of Life, into which Satan cannot transform himself; and this I own, and in my measure witness to be ordained of God from the beginning, who satisfieth the hungry with the fatness of his House, and refresheth the thirsty with the Rivers of his good pleasure; and this thou art a stranger to, who denies Christ the light of the World, who is the Fountain where living Mercies are witnessed: And so thou erres, not knowing the Scripture nor the power of God, though thou hast made a long profession of them, and can speak much of them, as the *Pharisees* could do, and as the Devil can do; yet whilest thou denies that by which they were given forth, they are as Weapons formed against thee.

The second Reason (thou sayest) *is Natures darkness; for* (thou sayest) *if the Ephesians were sometimes darkness, then in that state they had nothing but darkness* [*supposed Light*] *to look unto.*

Ans. All who are in the light, sees thy darkness, who knows not Christ from Natures darkness, and calls him a *supposed Light*; for Christ was in the *Ephesians* in that state of darkness, though by them unregarded, as he is by thee; Wherefore he saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*; by the reproof of the light were they awakened, and did arise from their dead state of darkness, and were made light in the Lord. And there was something to be looked unto besides the darkness, which reproved them in the darkness, as it doth thee and all the World, who refuse to be guided by it, and rejects Gods visitation; therefore thou art darkness, and abides in darkness,

and knoweſt not whither thou goeſt, becauſe that darkneſs hath blinded thy mind.

Then thou ſayeſt, *Having ſhewed what this deluſion is a means to draw people to*, thou wilt *now ſhew what it is a means to draw them from.*

And this thy Wiſdom lays down in many particulars; ſaying, *Firſt, it keeps us from ſeeking a City that hath foundations, the Doctrine of the Apoſtles & Prophets, and that theſe people have a Chriſt they account more ſpiritual then the Carpenters Son, and that they will not have that man to reign over them.*

Anſ. The City is witneſſed, into which no unclean thing can enter, but muſt abide without amongſt the Dogs and Sorcerers; and the Doctrine of the Apoſtles and Prophets is owned and enjoyed, and Chriſt is received who is King of Saints; but all thy inventions and imaginations is denyed, who knows Chriſt no otherwiſe then as the Carpenters Son, and ſo would have him to reign; if this be thy Faith, then prove by plain Scripture that Jeſus Chriſt is the Carpenters Son, or that his Dominion is exerciſed in that nature, elſe own deluſion to be upon thee, and thy ſpirit to be a ſpirit of error.

Thou haſt made ſuch a mixtnre of thy own inventions with the Scriptures, that it is hard to draw the Wine from the Lees, for thou haſt altogether ſet Chriſt in oppoſition to the Light within, which the Saints never did; and yet thou ſayeſt, *They that look to Chriſt, and are enlightened, their faces ſhall not be aſhamed*: So here thou haſt confeſt none can be enlightened but ſuch who look to Chriſt, and thou haſt owned Chriſt to be the light which doth enlighten, therefore now it is laid upon thee, either to confeſs, or deny in plainneſs, Whether Chriſt doth enlighten people within, yea, or nay? if yea, then he is the light within which people are to look unto, and be ſaved, which thou art fore-warning people from as a dangerous deluſion. If nay, then it is laid upon thee to prove by plain Scripture where he is, how he doth enlighten, and how people may come to him, and receive him, and be baptized into him, and put him on, and be led by him; ſo the Work will be ſhort, and many Words needs not be multiplyed to manifeſt truth, for it ſtands not in word,

word, but in power, though much thou haſt laid together in thy Book, as if truth did conſiſt or ſtand in many inventions; I am moved of the Lord to tell thee and all people, That the Lord is riſen to overturn all the inventions and imaginations of man, and all falſe wayes and worſhips, which are not in ſpirit and truth, and they ſhall fall and come to nought, though never ſo ſtrongly contended for; but that which is of God ſhall ſtand.

Thy other particulars I ſhall here lay down, as in thy Wiſdom thou haſt drawn them forth.

1. Thou ſaidſt *the Light within, draws people from Chriſt appearing in converſion.*

2. *From confirming in aſſurance, and working of us up to follow on to know the Lord by ſeveral viſitations.*

3. *From the Doctrine of the Apoſtles and Prophets.*

4. *From the blood of the Covenant.*

5. *From the experience of the creating Word.*

6. *From waiting for commands of Gods loving kindneſſe.*

And then thou concludes, *That watching in the light within to bring us to perfection, will be a vain watch.*

I ſhall here wait for thy Anſwer to be publiſhed, as to what is laid upon thee, for I have born my Teſtimony in the ſpirit of the Lord, againſt all that which thou ſayeſt the Light within leads people to; ſo in general I do deny that it leadeth any, or draws them from any one of theſe particulars which thou haſt laid down; for I am made to ſtand a Witneſs againſt thee in the power of the Lord, knowing that Chriſt Jeſus the Light of the World, who lighteth every one that cometh into the World, doth lead all that are guided by him, from all that which thou ſayeſt the Light within leads people to, and unto that which thou ſayeſt it draws people from, that ſo thou art calling the light darkneſs, and darkneſs light: And for what thou haſt ſaid in thy conſiderations upon *Baxters* Papers which thou ſaidſt was againſt the *Quakers*, thou haſt there conſidered nothing but what is carnal and viſible, ſaying your Water is in Fountains and Rivers viſible, and that the natural Tongue of the godly can ſhew the Way of Life to the natural ear and eye, and ſo to the underſtanding of the natural man; and much more ſuch like as this thou haſt conſidered of, which are all to periſh, as all other

visible things must; and so thy hope will perish with them, who knows not a life above them; but those whom thou hast set thy self against, knows their life to be in that which is eternal, and will abide for ever, and are made to deny all thy visible and carnal things, as rudiments of the World; and this I have also observed in thy Considerations, *Herod* and *Pilate* made friends.

I am moved of the Lord to tell thee, That whosoever watcheth in that Light which thou sayest will be a vain watch, they shall be defended from the Enemies Power, for there doth the Lord preserve his people, and keep them from the Heathens rage, though thou hast bent thy bow, and shot thy Arrows at the upright in heart, they shall return again upon thee, for no harm shall come nigh the dwelling-place of the Saints of the most High; for who dwel in the Light are compassed about with mercies, and there are made to sing songs of Deliverance; so thou art now to answer to what is laid upon thee, and expected from thee, that is, To confess, or deny plainly, Whether Christ doth enlighten people within, yea or nay? and to distinguish betwixt Christ and the light within; for until thou hast done that, all thy Work is but confusion; which if thon refuse, let thy mouth be for ever stopped, as a mouth full of iniquity and perverseness.

Let all flesh be silent.

The Spirits Testimony to the true Light which every man that cometh into the world is enlightened withall, &c.

THe Lord God of Life and Power hath in this his day made manifest to his Saints that which the World cannot believe, who have eyes, and see not; ears, and hear not, neither do they understand with their hearts the things that God hath prepared for them that love him, but God hath revealed them unto his Babes whom he hath gathered out of the World,

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and hath opened their eye to see, and their ear to hear, and given them a heart to perceive the things that belong to their peace, which confounds all the wise men of the World, who are searching into the things of God in their fallen Wisdom, in which they can neither see nor perceive the mysterie of the glorious Gospel of Christ, and therefore they take counsel together against it, and against the Lord and his annointed, crying Heresie and Delusion, Deceivers, Antichrists, false Prophets are now come, beware of them that you be not deceived with them who talk of a Light within people to guide them by: And this is the cry both of Priests and Professors at this day; and though they be at enmity in many things, and oppose one another, yet do they all join together, and take counsel to smite the upright, and make war with the Lamb; therefore in the movings of the Lord it is laid upon me to bear forth my Testimony for the Truths sake, that none might abide in darkness, and be deceived by the Serpents subtilty, but that all might be turned from the darkness to the light, where pardoning mercy is felt and witnessed, and in love to all in whom the living Witness is raised, that you may not be soon shaken, nor your desires after the Truth be cooled, nor the pure be quenched, but that all who are breathing after God, may follow on to know him; for as the Day-spring from on high doth visite you, all Clouds will vanish away, and you will come to see above them; and so in the light of Christ waiting, you will come to see things that differ, and discern the precious from the vile, and so come to know what is of man, and what is of God; therefore believe not every spirit, but try the spirits whether they be of God, because many false Prophets are in the World, who are covered with sheeps clothing; therefore try them inwardly; the light makes them manifest, and the Wolfe is seen within; thetefore try all things in the Light, and hold fast that which is good; for these are perilous dayes, men are lovers of themselves, covetous, proud boasters, cursed speakers, lovers of pleasures more then lovers of God; who have a shew of godliness, but deny the power thereof, from such turn away, for they resist the truth, and are men of corrupt minds, reprobate concerning the faith; but now are they made manifest in the light, and their madness shall proceed no further; for the day hath declared them, and wolves

they do appear to be, their work is tryed of what sort it is, and their foundation proves sandy, and their building hey and stubble: Therefore be not tossed up and down with every wind of Doctrine, for form without power will not save you; nor can the Letter without the life give yon peace; therefore let no man deceive you with vain Words, in crying up the Kingdom of God without you, as if it came with observations, but every one wait to know the Kingdom of God within you; for Christ preached it there, which every one is to look unto, from whence all good cometh, and the Lords love is freely opened, and his good and perfect gift is given, a measure to every one, by which they are enlightened and made to know good from evil; for God so loved the World, that he gave his onely begotten Son who is the light of the World, and lighteth every man that cometh into the World, that all men through him might believe; and this wil be the condemnation of all that hate it, who are in the evil deeds, and will not come to the light least their deeds should be reproved; [mark] the evil deeds are made manifest by the light in the conscience of a natural man, so that he sees his deeds to be evil; but he hates the reproof of the light, and loves darkness rather, because his deeds are evil. And this is the Lords tender mercy to all people, That he hath not left himself without a Witness in the conscience of all the Sons and Daughters of men, which makes manifest their evil deeds, and testifieth against them, and calls them to repentance; so will the Lord be clear when he judgeth, who would not the death of him that dyeth. Therefore all people consider if such a Witness you have not in your consciences which testifieth against all your ungodliness, and searcheth you in secret, from which nothing can be hid; for it makes manifest the motions of sin in you, and a motion is in the heart, then is it not within you? And is not that within you at all times, and in all places, which makes the motion of sin manifest, and reproves you in your consciences when you are in the transgression, either by thought, word or deed? I am made to speak plainly to manifest truth to the lowest capacity, that all moderate spirits may consider if that be not within them which doth secretly reprove them for sin

and

and evil, which is Christ Jesus the Light of the World, which the Serpentine Wisdom calls Natures darkness, and would draw away peoples minds from it because it doth discover his Kingdom, and his Works are destroyed by it; for this end was the Son of God made manifest, That he might destroy the Works of the Devil; and herein is Gods love tendered to all people, who hath enlightened all, and by his spirit strives with them in this day of his patience, that his goodness might lead to repentance, and that his tender mercy might not be shut up in displeasure; and thus doth he wait to be gracious, and makes manifest his love to sinners, in that he takes them not away in their sin, and in his sore displeasure, but gives them several visitations by reprovings and convincements in their own consciences for sin and disobedience, that they might turn unto him, and feel his love opened as a Fountain of living mercies: And this I am moved of the Lord to bear my testimony to, and there is that in all your consciences that answers to the truth of it, unto which I am made manifest, which is the Witness of God in you all, and reproves you all who are in your sins, for your iniquities; therefore I am made to exhort you all in the fear of the Lord God, to turn to the light which Christ hath enlightened you withall, and obey it when it reproves you, and follow it when it leads you, and goes before you, so shall you not abide in darkness, but your feet shall be guided into the way of peace, which leadeth to eternal life; and though the World and formal professors be crying Heresie and Delusion, yet whosoever waiteth in the light, shall feel food ministred to satisfie the hungry, and strength renewed to follow the Lord without weariness, and walk in his Way without faintness: And this is the eternal truth of the Lord God which I am made to bear forth my testimony to, as I know it in the Lord; and he that can receive it, let him.

And now my dear Friends in the everlasting truth of God, I feel my heart enlarged towards you, even to stir up your minds to the Lord God, that you may all keep stayed in the Light in which you are preserved in perfect peace, though the seas roar, and the Waters thereof swell, and the Waves beat in the stormy tempest, you are at rest in your desired Haven,

Haven, there kept by the power of the Lord God; & though many Clouds arise to overspread and darken your glorious day, so as to make your Sun set in a Cloud, yet in the light of Gods countenance do you walk as children of the Day, compassed about with his living mercies; therefore all keep faithful to the Lord God, in whose power you are all preserved, and watch in the light against your Enemy, for he worketh as subtilly within as he doth without, and labours to draw your minds into earthly things, but abide you in your Fathers House, where the Bread is sure, and the Water that faileth not; wait to feel the love of God shed abroad in your hearts, and in that love, love one another, and be tenderhearted one towards another; let all things be done in the pure Wisdom of God, that he may have the praise in it; keep your selves unspotted from the World, that your garments may be kept pure, and no stain may be upon them, having pure righteousnes for your robes; Watch over one another in the meek spirit, and be not rash to judge, but ready to admonish, that in love and unity all may grow in the measure of God, and feel his encrease. So all feed upon that Bread which comes down from Heaven, and drink of that Water which is in the living Fountain, that you may feed upon that which is eternal, whilst the Serpent feeds upon the dust. So in the light all dwell, that your hearts and minds may be kept clean and pure to the living God, that he may delight to dwell amongst you, and walk in you, and have dominion, and reign, whose right it is, and no Weapon formed against you shall prosper: Therefore in nothing fear your adversaries, which is to them an evident token of perdition, but to you of salvatiou, and that of God.

The End.